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by Sir John Clotworthy, who became one of the most distinguished leaders of the parliamentary forces in the unhappy conflict which followed. Still commanding the boats of Lough Neagh, that magnificent little inland sea, as we may not very improperly call it, became the scene of many a hard contest between the contending parties, of one of which Sir R. Cox gives the following graphic account. It took place in 1642.

"But the reader will not think it tedious to have a description of a naval battle in Ireland, which happened in this manner: Sir John Clotworthy's regiment built a fort at Toom, and thereby got a convenience to pass the Ban at pleasure, and to make incursions as often as he pleased into the county of Londonderry. To revenge this, the Irish garrison at Charlemont built some boats, with which they sailed down the Black-water into Loughneagh and preyed and plundered all the borders thereof. Hereupon, those at Antrim built a boat of twenty tun, and furnished it with six brass guns; and they also got six or seven lesser boats, and in them all they stowed three hundred men, under the command of Lieutenant-Colonel Owen O'Conally (the discoverer of the rebellion, who was a stout and active man) and Captain Langford. These sailed over the lough, and landed at the mouth of the Black-water, where they cast up two small forts, and returned. But the Irish found means to pass by these forts, in dark nights, and not only continued their former manner of plundering, but also raised a small fort at Clanbrazell, to protect their fleet upon any emergency. Upon notice of this, Conally and Langford manned out their navy again, and met the Irish near the shore of Clanbrazell; whereupon a naval battle ensued: but the rebels being fresh-water soldiers, were soon forced on shore; and the victors pursuing their fortune, followed them to the fort, and forced them to surrender it: and in this expedition sixty rebels were slain, and as many were taken prisoners, which, together with the boats, were brought in triumph to Antrim."

But Sir John Clotworthy's little fleet were not always so successful against the Irish as on this occasion. In an Irish MS. journal of the rebellion it is stated that on the 15th September 1645, a boat belonging to the governor of Massarene was captured by Sir Felim O'Neill, in which were two brass cannon, ten muskets, twelve barrels of salted fish, some sailors, and a company of soldiers. They brought it to the mouth of the river Black-water, at Charlemont. The journalist coolly adds, "Some of the men were hanged, and some redeemed!" And again, according to the same authority, in May 1646, Sir Felim had the good fortune to capture seven boats, taking fourteen men prisoners, and killing above twenty more. However, upon the whole, the governor of Massarene did good service to the cause of the Protector, for which, in consideration of the surrender of his pension of 6s. 8d. a-day, &c., an indenture was perfected on the 14th of August 1656 between the Protector and him, whereby a lease was granted him for 99 years of Lough Neagh, with the fishing and soil thereof, and the islands therein, and also the lough and river of Ban, and as far as the Salmon-leap, containing six salmon-fishings, and two mixed fishings of salmon and eels, &c.; and being instrumental in forwarding the restoration of King Charles II. after Cromwell's death, he was raised to the peerage by patent, dated at Westminster, Nov. 21, 1660, by the title of Baron of Lough Neagh and Viscount Massarene, entailing the honours, in case of failure of his issue male, on Sir John Skeffington and his issue male, with whom they have since remained. A new patent, constituting Sir John Skeffington captain of Lough Neagh, was granted to him in 1680.

We shall conclude with a few words upon the castle itself, which is beautifully situated at the extremity of the principal street of the town of Antrim, on the banks of the Six-mile-water river, and immediately contiguous to Lough Neagh. The entrance from the town is through a fine gate-house, in the Tudor style of architecture, built of cut lime-stone, and closed by two folding-doors of cast iron, which are opened from a room overhead by means of machinery. The principal front of the castle faces the gate-house, and is in the centre of a curtain wall, connecting two large square towers placed at the angles of the building, and which again have smaller circular towers at three of their angles. This front is approached by a magnificent double stone staircase, and presents a great variety of enrichments in the French style of the seventeenth century, and is also decorated with shields having the armorial bearings of the founder's family, and with medallions containing the portraits of Charles I. and II.

The greatest length of the castle, however, runs parallel with the river, from which it is separated only by a low parapet wall, while the terraces of the gardens are situated on the other side. These gardens are no less attractive than the castle itself, with which they appear to be of equal age; they are laid out in the French style, the flower-beds being formed into a variety of patterns, among which that of the *fleur-de-lis* is the most common and conspicuous. This design is in its way extremely beautiful, and to carry it out fully, no expense or trouble seems to have been spared. The borders are often of triple and quadruple rows of box, between which is laid fine gravel of different colours, which adds greatly to the effect. It is said that a red kind of this gravel was imported from Holland, and cost upwards of 1s. 2d. a quart. This garden is traversed from east to west by a succession of fish-ponds, of which the most central one is circular, and the rest oblong; and miniature cascades conduct the water from the most elevated of these ponds to the lowest. The timber in this garden is of great age and beauty, particularly the lime and oak; and it contains two or three specimens of the rhododendron, which are celebrated for their magnificence, being fully fifteen feet in height, and of corresponding circumference.

The house contains some fine pictures and curious articles of antique furniture. P.

ORIGIN AND MEANINGS OF IRISH FAMILY NAMES.

BY JOHN O'DONOVAN.

Second Article.

IN returning to the subject of the origin of Irish family names, I feel it necessary to adduce two or three additional instances of the erroneous statements put forward by Mr Beauford, as they have had such an injurious influence with subsequent Irish writers on this subject:—

3. "OSRAGUI, derived from *Uys raigagh*, or the kingdom between the waters, the present Ossory, called also Hy Pau-drui, or the district of the country between the rivers, &c., the hereditary chiefs of which were denominated *Giolla Paudruig*, or the chief of the country between the rivers, called also *Mac Giolla Padruic*," &c.

This seems an exquisite specimen of etymological induction, and I have often heard it praised as beautiful and ingenious; but it happens that every assertion made in it is untrue! *Osragui* is not the Irish name of this territory, but the Latinized form of the name of the inhabitants. Again, *Osragui* is not compounded of *Uys* and *raigagh*; and even if it were, these two vocables are not Irish words, and could not mean what is above asserted, the kingdom between the waters. Again, Ossory was never called *Hy Pau-drui*, and even if it were, *Hy Pau-drui* would not mean "district of the country between the rivers." Next, the hereditary chiefs were not denominated *Giolla Paudruic*, but *Mic Giolla Paudruic* (a name afterwards anglicized Fitzpatrick), from an ancestor called *Giolla Paudruic*, who was chief of Ossory in the tenth century, and who is mentioned in all the authentic Irish annals as having been killed by Donovan, the son of Imar, king of the Danes of Waterford, in the year 975. Moreover, *Giolla-Phadruic*, the name of this chieftain, does not mean "chief of the country between the rivers," as Mr Beauford would have us believe, but *servant of Saint Patrick*, which, as a man's name, became very common in Ireland shortly after the introduction of Christianity, for at this time the Irish were accustomed to give their children names not only after the Irish apostle, but also after other distinguished saints of the primitive Irish church; and the names of these saints were not at this period adopted as the names of the children, but the word *Giolla*, or *Maol*, servant, was generally prefixed to the names of the saints to form those of the children: thus, *Giolla Padruic*, the servant of St Patrick; *Giolla Ciarain*, the servant of St Kieran; *Giolla Caoimhghin*, the servant of St Kevin; *Giolla Colum*, the servant of St Colum, &c.

4. "CONMAICNE MARA, or the chief tribe on the great sea, comprehending the western parts of the county of Galway on the sea coast; it was also called *Conmaicne ira*, or the chief tribe in the west, and *Iar Connaught*, that is, west Connaught; likewise *Hy Iartagh*, or the western country; the chiefs of which were denominated Hy Flaherty or O'Flaherty, that is, the chief of the nobles of the western country, and con-

taining the present baronies of Morogh, Moycullen, and Ballinahinch."

This is also full of bold assertions, unsupported by history or etymology. *Conmaicne* does not mean the chief tribe, but the race of a chieftain called Connac; *Conmaicne mara*, which is now anglicised Connamara, was never called *Conmaicne ira*, and *Conmaicne mara* and *Iar Connaught* are not now coextensive, nor were they considered to be so at any period of Irish history. *Conmaicne mara* was never called Hy Iartagh, and O'Flaherty was not the ancient chief of *Conmaicne mara*, for O'Flaherty was located in the plains of Moy Seola, lying eastwards of Lough Corrib, until he was driven across that lake into the wilds of Connamara by the De Burgos in the 13th century. Again, the surname O'Flaherty does not mean "the chief of the nobles of the western district," but is derived from *Flaithbheartach*, who was chief of Hy Briuin Seola, not of *Conmaicne mara*, in the tenth century; and this chief was not the first who received the name, for it was the name of hundreds of far more distinguished chieftains who flourished in other parts of Ireland many centuries before him, and O'Flaherty became the name of a far more powerful family located in the north of Ireland; which shows that the name has no reference to north or west, but must look for its origin to some other source. Now, to any one acquainted with the manner in which compound words are formed in the Irish language, it will be obvious that the name *Flaithbheartach* is not derived from a locality or territory, but that it is formed from *flaith*, a chief, and *beart*, a deed or exploit, in the following manner: *flaith*, a lord or chief, *flaith-beart*, a lordly deed or exploit; and by adding the adjective and personal termination *ach* (which has nearly the same power with the Latin *ax*), we have *flaithbheartach*, meaning the lordly-deeded, or a man of lordly or chieftain-like exploits. According to the same mechanism, which is simple and regular, are formed several other compound words in this language, as *oirbheart*, a noble deed; *oirbheartach*, noble-deeded, &c.

Finally, Mr Beauford is wrong in the extent which he gives to *Conmaicne mara*. He is wrong in giving *Morogh* as the name of a modern barony, for there is none such in existence; and we have the most indisputable evidence to prove that the territory of *Conmaicne mara*, now called Connamara, never since the dawn of authentic history comprised more than one barony. It is to be regretted that these etymological phantasies of Mr Beauford about the country of O'Flaherty are received as true history by the O'Flahertys themselves, and repeated in modern topographical and literary productions of great merit.

I shall give one specimen more of this writer's erroneous mode of explaining topographical names, and I shall then have done with him.

5. "CAIRBRE AOBDHA, or the district on the water, from *cairbre*, a district, and *aobhdha*, waters; the present barony of Kenry, in the county of Limerick. This country was also denominated *Hy dun na bhán*, or the hilly district on the river; the ancient chiefs whereof were called Hy Dun Navan or O'Donovan, that is, the chiefs of the hilly country on the river."

Here every single assertion comprises a separate error. *Cairbre* does not mean a district, and *aobhdha* does not mean waters. This territory was not otherwise called Hy Dunnavan; and even if it were, that name would not mean "the hilly district on the river." Again, the territory of *Cairbre Aobhdha* is not the barony of Kenry, neither is it a hilly district, but one of the most level plains in all Ireland; and lastly, the name O'Donovan does not mean "chiefs of the hilly district on the river," for this family name was called after Donovan, the son of Cathal, chief of the Hy Figeinte, a people whose country extended from the river Shannon to the summit of Slieve Logher, in the county of Kerry, and from Bruree and the river Maigue westwards to the verge of the present county of Kerry. He flourished in the tenth century, and was killed by the famous Brian Boru in a pitched battle, fought in the year 977; and his name was derived, not from his "hilly country on the river" Maigue, as Mr Beauford would have us believe (though it must be acknowledged that he resided at Bruree, which is a *dun-abhann*, or dun of the river), but from the colour of his hair: for the name is written by Mac Firis and others *Dondubhan*, which signifies *brown-haired chief*.

I trust I have now clearly proved the fallacy of Mr Beauford's mode of investigating the origin and meaning of the names of Irish families and territories. It is by processes

similar to the five specimens above given that he has attempted to demonstrate his theory, that the names of Irish tribes and families were derived from the territories and localities in which they dwelt, a theory never heard of before his time; for up to the time of the writers of the *Collectanea de Rebus Hibernicis*, all were agreed that the Irish tribes took their surnames from certain distinguished ancestors, while the Saxons and Anglo-Normans took theirs generally from their territories and places of residence. For further information on this subject I refer the reader to Verstegan's work, entitled "Restitution of Decayed Intelligence" and Camden's "Remains." The learned Roderic O'Flaherty, in his *Ogygia Vindicated*, p. 170, speaks on this subject in terms which Mr Beauford could not have mistaken. "The custom of our ancestors was not to take names and creations from places and countries as it was with other nations, but to give the name of the family to the seignior by them occupied."

To prove that I am not alone in the estimate that I have thus formed of the speculations of Mr Beauford, I shall here cite the opinions of a gentleman, the best acquainted of all modern writers with this subject, the venerable Charles O'Connor, of Belanagare, who, in a letter to the Chevalier Thomas O'Gorman, dated May 31, 1783, speaking of two tracts which he had published, to refute some errors of Dr Ledwich and Mr Beauford, says—

"Both were drawn from me to refute very injurious as well as very false representations published in the 9th number of the same *Collectanea* by Mr Ledwich, minister of Achaboe, and Mr Beauford, a schoolmaster in Athy. Little moved by any thing I have written against these gentlemen, the latter published his *Topography of Ireland* in the 11th number, the most flagrant imposition that I believe ever appeared in our own or in any age. This impelled me to resume the subject of our antiquities, and add the topography of Ireland, as divided into districts and tribes in the second century; a most curious record, preserved in the Lecan and Glendalough collections, as well as in your Book of Ballymote. I have shown that Beauford, a stranger to our old language, had but very slight materials for our ancient topography, and distorted such as he had to a degree which has no parallel, except perhaps in the dreams of a sick man in apoplexy."

Again, the same gentleman, writing to his friend J. C. Walker on the same subject, expresses himself as follows:—

"Mr Beauford has given me satisfaction in his tract on our ancient literature, published in the *Collectanea*, and yet, in his ancient topography of Ireland, a book as large as his own might be written to detect his mistakes."

It is quite obvious from the whole testimony of authentic Irish history that the names of tribes in Ireland were not derived from the territories and localities in which they dwelt, but from distinguished ancestors; for nine-tenths of the names of territories, and of the names of the tribes inhabiting them, are identical. The tribe names were formed from those of the progenitors, by prefixing the following words:—

1. *Corc*, *Corca*, race, progeny, as *Corc-Modhrudh*, now Corcomroe in Clare, *Corca-Duibhne*, now Coreaguiny in Kerry.
2. *Cineal*, race, descendants; *cineal Eoghain*, the race of Eoghain; *cineal Conaill*, the race of Conall. This word is translated *Genus* throughout the Annals of Ulster.
3. *Clann*, children, descendants; as *clann Colmain*, the tribe name of a great branch of the southern Hy-Niall.
4. *Dal*, tribe, descendants, as *Dal-Riada*, *Dal-Araidhe* *Dal-q-cais*, *Dal Mesincorb*, &c. This word has been explained by the venerable Bede, and from him by Cormac Mac Cullenan, archbishop of Cashel, as signifying *part* or *portion* in the Scottish language; but from the manner in which it is used in Irish genealogies, this would appear to be but a secondary and figurative meaning. O'Flaherty seems to doubt that this word could be properly translated *part*; but Charles O'Connor, who gave much consideration to the subject, writes in a note to *Ogygia Vindicated*, p. 175, "that *dal* properly signifies posterity, or descent by blood; but in an enlarged and figurative sense it signifies a district, that is, the division or part allotted to such posterity: that of this double sense we have numberless instances,

* Original in possession of Messrs Hodges and Smith, College Green, Dublin.

and that in this *second sense* Bede's interpretation is doubtlessly admissible."

5. *Muintir*, family, people; as *Muintir Murchadha*, the tribe name which the O'Flahertys bore before the establishment of surnames.
6. *Siol*, seed, progeny; as *Siol Aodha*, seed of Hugh, the tribe name of a branch of the Mac Namaras in Thomond; *Siol Maoluidhir*, the progeny of Maeleer, a great tribe in Leinster, who gave name to the territory of Shelmalier, in the county of Wexford.
7. *Tealach*, family; as *Telach Eathach*, the family of Eochy, the tribe name of the Magaurans in Breffney.
8. *Sliocht*, posterity; as *Sliocht Aodha Slaine*, the progeny of King Hugh Slany in Meath.
9. *Ua*, grandson, descendant: nominative plural, *ui*; dative or ablative, *uibh*. This prefix in its upright uninflected form appears in the names of Irish tribes oftener than any of the other seven. Some ignorant Irish scribes have supposed that it signifies a region or country, and some of the modern transcribers of Keating's History of Ireland have taken the liberty to corrupt it to *aoibh*, a form not to be found in any ancient or correct MS. In support of the meaning above given may be adduced the high authority of Adamnan, abbot of Iona in the 7th century, who, in his life of his predecessor St Columbkille, invariably renders *ua*, *ui*, *uibh*, *nepos*, *nepotes*, *nepotibus*, in conformity with his habitual substitution of Latin equivalents for Irish tribe names, as often as he found it practicable. Thus, in the 16th chapter of the second book, he renders *Ua Briuin*, *nepos Briuni*; in the 5th chapter of the third book he translates *Ua Ainmirech*, *nepos Ainmirech*; in the 17th chapter of the same book he translates *Ua Liathain*, *nepos Liathain*; in the 49th chapter of the first book he renders *Ui Neill*, *neptes Nelli*, i.e., the race of Niall; and in the 22d chapter of the same book he translates *Ui Tuirtre*, *neptes Tuirtre*.

We have also for the same interpretation the authority of the annalist Tigernach, who, in his Annals of Ireland at the year 714, translates *Ui Eachach* (now Iveagh, in the county Down), *neptes Eochaidh*.

On this subject it may not be uninteresting to the reader to hear the opinion of the learned Roderic O'Flaherty. Treating of the Hy Cormaic, a tribe located near Lough Foyle, in the present county of Londonderry, he says—

"*Hy* or *I* (which calls for an explanation) is the plural number from *Hua* or *O*, a grandson, and is frequently prefixed to the names of progenitors of families, as well to particularize the families as the lands they possess, as *Dal*, *Siol*, *Clann*, *Kinel*, *Mac*, *Muintir*, *Tealach*, or any such name, pursuant to the adoptive power of custom."—*Ogygia*, Part III. Chap. 76.

Besides the words above enumerated, after which the names of progenitors are placed, there are others to be met with after which the names of territories are placed, as *Aes*, people; *Fir* or *Feara*, men; *Aicme*, tribe; and *Pobul*, people; as *Aes Greine*, i.e., the people of *Grian*, a tribe located in the present county of Limerick; *Aes tri Magh*, the people of the three plains, in the same county; *Feara Muighe Feine*, the men of *Moy Feine*, now Fermoy, in the county of Cork; *Fir Rois*, the men of *Ross*, the name of a tribe in the present county of Monaghan; *Feara Arda*, i.e., the men of *Ard*, a tribe in the present county of Louth; *Pobul Droma*, in Tipperary.

Many other names were formed by a mode not unlike the Latin and Greek method, that is, by adding certain terminations to the name or cognomen of the ancestors of the tribes. These terminations are generally *raighe*, *aighe*, *ne*, and *acht*, as *Caenraighe*, *Muscraighe*, *Durtraighe*, *Calraighe*, *Ciarraighe*, *Tradraighe*, *Graigraighe*, *Ernaidhe*, *Mairtine*, *Conmaicne*, *Olneymacht*, *Connacht*, *Cianacht*, *Eoghanacht*, &c. &c. This is the usual form of the tribe names among the descendants of the Belgic families enumerated in the Books of Lecan and Glendalough, as existing in Ireland in the first century, and it is not improbable that the tribe names given on Ptolemy's Map of Ireland are partly fanciful translations, and partly modifications of them.

It appears from the authentic Irish annals, and the whole tenor of Irish history, that the Irish people were distinguished by tribe names only up to the period of the monarch Brian Boru, who published an edict that the descendants of the heads of tribes and families then in power should take name from them, either from the fathers or grandfathers, and that

these names should become hereditary and remain fixed for ever. To this period we must refer the origin of family names or surnames.

Previously to this reign the Irish people were divided into various great tribes commanded by powerful chieftains, usually called kings, and these great tribes were further subdivided into several minor ones, each commanded by a petty chieftain, but who was subject to the control of the *Righ*, or head of the great tribe. Thus, in Thomond the name of the great tribe was *Dal Cais*, from Cormac Cas, the progenitor of the regal family, and of all the sub-tribes into which this great race was divided. Immediately before the establishment of surnames, Brian Boru, whose descendants took the name of O'Brien, was the leader and supposed senior representative of this great race; but there were various other tribes under him, known by various appellations, as the *Hy-Caisin* otherwise *clann Cuileain*, who after the reign of Brian took the name of Mac Namara; the *Kinel-Fearmaic*, who took the name of O'Dea; *Muintir Iffernain*, who took the name of O'Quin; the *Kinel Donghaile*, who took the name of O'Grady; the *Sliocht Dunchuain*, who took the name of O'Kennedy; the *Hy-Ronghaile*, who took the name of O'Shanaghan; the *Hy-Kearney*, who took the name of O'Ahern, &c.

The chiefs of these tribes had generally the names of their fathers postfixed to their own, and sometimes, but not often, those of their grandfathers; but previous to the reign of Brian in the tenth century, these appellations changed in every generation.

The next article shall treat of surnames.

BOYHOOD AND MANHOOD.

Oh, for the merry, merry month of June,

When I was a little lad !

When the small birds' throats were all in tune,

And the very fields were glad,

And the flowers that alas ! were to fade too soon,

In their holiday clothes were clad.

Oh, I remember—remember well,

The scent of the morning grass ;

Nor was there a sight, sweet sound, or sweet smell,

That can e'er from my memory pass :

For they lie on my heart with the power of a spell,

Like the first love I felt for a lass.

Ay, there is the river in which I swam,

The field where I used to play—

The fosse where I built the bridge and the dam,

And the oak in whose shade I lay :

But, oh, how changed a thing I am !

And how unchanged are they !

Time was—ah ! that was the happy time !—

When I longed a man to be ;

When a shaven chin was a thing sublime—

And a fine thing to be free :

And methought I had nought to do but climb

To the height of felicity.

But, alas ! my beard is waxen grey

Since I mingled among men :

And I'm not much wiser, nor half so gay,

Nor so good as I was then :—

And I'd give much more than I care to say

To be a boy again.

N.

OLD AGE.—Remember, old man, that you are now in the waning, and the date of your pilgrimage well nigh expired; and now that it behoveth you to look towards your final accounting, your force languisheth, your senses impair, your body droops, and on every side the ruinous cottage of your faint and feeble flesh threateneth the fall; and having so many harbingers of death to premonish you of your end, how can you but prepare for so dreadful a stranger? The young man may die quickly, but the old man cannot live long; the young man's life by casualty may be abridged, but the old man's term by no physic can be long adjourned; and therefore, if green years should sometimes think of the grave and the judgment, the thoughts of old age should continually dwell on the same.—*Remains of Sir Walter Raleigh.*